

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Editorial and Executive Office: 214 West Wesley Street, Wheaton, Illinois

An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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The Deception of Sinless Perfection

By Evangelist John R. Rice

"If we say that we have no sin, we deceive ourselves, and the truth is not in us."—I John 1:8.

Every Christian has his sin problem. The new convert may believe that Satan is defeated once for all and will never be able to deceive or mislead him any more. But, alas! it will not be many days until the young Christian will find to his sorrow that he is not done with the Devil. I feel sure that a lost man cannot realize the power, the subtlety and the deceptive, alluring wisdom of Satan like a child of God who earnestly tries to live a clean, pure life wholly surrendered to the will of God. The new convert will find that not only does Satan still go about like a roaring lion seeking whom he may devour, but that he has a traitor within his own breast, his own sinful nature that sides in with Satan and gives way to sin. Every child of God has his sin problem.

I know that all the sins of a Christian were paid for on the cross so that the child of God cannot enter into condemnation as a lost sinner. I know and praise God that the blood of Jesus Christ has forever settled the destiny of my soul. I came to Jesus and He will never cast me out. No one can take me out of the hands of Christ or out of the hands of His Father and my Father. I shall not come to judgment because all my sins were laid on Jesus and Jesus died for me, paying every debt.

How can I cease to love Him and praise Him for saving a sinner like me, saving me for good so that my poor soul will never be in jeopardy of the torment that awaits the Christ-rejecting sinner! In one sense the Lord Jesus has settled the sin question in that He has bought my soul and redeemed me unto Himself. Even my body has been paid for and will be delivered at the resurrection. It is a blessed teaching of God's Word that as far as the eternal destiny of the Christian's soul is concerned, his sins are not even charged up to him, but are charged on Christ's account, and the whole account was paid for with the infinite sufferings of Christ. "Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin."

When I discuss the sin problem of Christians, I certainly do not mean that a Christian is likely to be lost. The salvation of a soul settled wholly on the merits of the blood of Jesus Christ shed for sinners and every poor sinner who trusts in the Saviour is then saved eternally and the sin question is settled forever, as far as salvation is concerned. Let it be the constant rejoicing of our hearts that our sins are covered by the blood of Jesus Christ and that in His dear name we have peace with God and are sanctified and have access to the Father.

Yet Christians do sin, and sin brings heartache and trouble. Though sin cannot lose the Christian his soul, it may lose him his influence, ruin his testimony, curse his family, may take away the assurance of his salvation, may block the answers to his prayers and is certain to bring heartache and unhappiness. Sin the Christian does, and sin brings trouble. So every Christian has his sin problem.

Bible Christians Were Not Sinless

I have heard people say that if one were a Christian he would not sin, but that is not true. The only Christians in this world are sinning Christians. In pioneer days there was a saying, "The only good Indians are dead Indians." That was no more true about the Indians than about the "Pale Faces." The only sinless Christians are those who have already gone to be with the Lord.

A consideration of the lives of the best men and women of the Bible shows that they were sinners. When you consider Abraham, Moses, David, John the Baptist, Peter and Paul, who were almost certainly the greatest men of the Bible, we find that each one of them sinned.

Abraham lied about his wife and (Continued on page 11)

Unsaved Man, Answer

"Is God Joking?"

By Dr. Lee Roberson

Pastor Highland Park Baptist Church, Chattanooga, Tenn.

Broadcast on nation-wide broadcast "Church of the Air" Sunday November 13, 1960.

"And the apostles said unto the Lord, Increase our faith."—Luke 17:5.

The entire Bible is about God. This is God's book. It reveals God's thoughts, God's love, God's intentions, and God's will.

The Bible tells us that God never lies.

"In hope of eternal life, which God, that cannot lie, promised before the world began"—Titus 1:2.

The Bible speaks of the laughter of God.

"He that sitteth in the heavens shall laugh: the Lord shall have them in derision"—Ps. 2:4.

The Word of God tells us about the tears of Jesus. When our Saviour came to the household of Mary and Martha, we read these significant words:

"Jesus wept"—John 11:35.

He shed tears of sympathy for others.

The concern of God for men is given to us in both the Old and

the New Testaments. In the Old Testament we find the Heavenly Father watching after men and seeking to draw them unto Himself. In the New Testament we face the compassion of our blessed Lord.

"When he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd"—Matt. 9:36.

We could go on and speak of other characteristics of God, but I believe that this is enough. There is one thing that God does not do—He does not joke. He plays no tricks upon men. When you pick up this Bible and begin to read it, you are confronted with pages giving the actions of God and the promises of God. Every word is true.

I. God Does Not Joke About Prayer

The Word plainly says:

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened"—Matt. 7:7, 8.

It is our business to believe what God has said about this vital matter.

God gives the prayer promises unto us. The Bible contains some 32,000 promises. Many of them are on the subject of prayer. It is ours to believe this word and to do what our Saviour says. We can rest wholly and completely upon His promises.

The Hanson bridge near Twin Falls, Idaho, has a single great section that is suspended over an (Continued on page 9)

A Quest for Souls

By the late George W. Truett, D.D.
Late Pastor, First Baptist Church, Dallas, Texas

Text: "And he brought him to Jesus."—John 1:42.

The bringing of a soul to Jesus is the highest achievement possible to a human life.

Some one asked Lyman Beecher, probably the greatest of all the Beechers: "Mr. Beecher, you know a great many things. What do you count the greatest thing that a human being can be or do?"

Without any hesitation the famous pulpiteer replied, "The greatest thing is, not that one shall be a scientist, important as that is; nor that one shall be a statesman, vastly important as that is; or even that one shall be a theologian, immeasurably important as that is; but the greatest thing of all is for one human being to bring another to Christ Jesus the Saviour."

Surely he spoke wisely and well. The supreme ambition for every church and for every individual Christian should be to bring somebody to Christ. The supreme method for bringing people to Christ is indicated here in the story of Andrew, who brought his brother

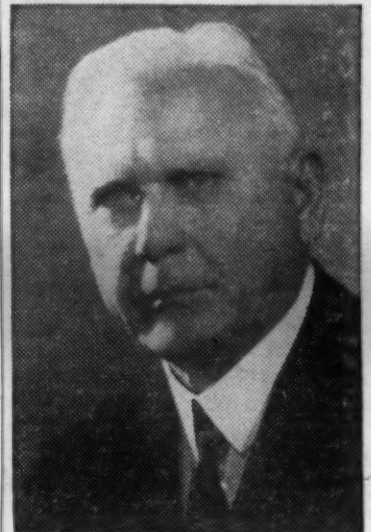
Simon to Jesus. The supreme method for winning the world to Christ is the personal method, the bringing of people to Christ one by one. That is Christ's plan. When you turn to the holy Scriptures, they are as clear as light that God expects every friend He has to go out and see if he cannot win other friends to the same great side and service of Jesus.

"Ye shall be witnesses unto me," said Jesus, "both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost parts of the earth." The early church went out and in one short generation shook the Roman Empire to its very foundation. It was a pagan, selfish, sodden, rotten empire, and yet in one short generation that early church had shaken that Roman Empire from center to circumference, and kindled a gospel light in every part of the vast domain. And they did it by the personal method. The men and the women and the children who loved Christ went out everywhere and talked for Christ in the hearing of those who knew Him not, and the hearers became interested, and followed on, and found out for themselves the saving truth that there is in Christ's Gospel.

Every Christian, no matter how humble, can win somebody else to Christ. You would not challenge that, would you? Let me say it again. Every Christian, however humble, can win somebody else to Christ.

The Poor Seamstress

That is a most interesting and instructive story told of the nobly gifted Boston preacher, Dr. O. P. Gifford, who preached one morning to his congregation, making the insistence that it is the business, primary and fundamental, of Christ's people to go out constantly and win others to the knowledge of the Saviour. And as he brought to bear his message upon



Dr. George W. Truett

his waiting auditors, with words that breathed and thoughts that burned, the minister came on to say: "Every Christian can win somebody to Christ."

When the sermon was done and the people were sent away, there tarried behind one of his humblest auditors—probably the humblest, with reference to this world's goods, for she was a poor seamstress. She tarried behind to make her plea to the preacher that his sermon was overstressed. Greatly moved she was, the preacher stated, as looking him in the face she said:

"Pastor, this is the first time that I ever heard you when you seemed to be unfair."

"Pray, wherein was I unfair?" he asked.

Then she said, "You kept crowding the truth down upon us that every Christian could win somebody to Christ. Now, you did not make any exceptions, and surely I am an exception. Pray, tell me what could I do? I am but a poor seamstress, and I sew early and late to get enough to keep the (Continued on page 4)

Praise the Lord—Help Is Coming!

By the Editor

We have been earnestly asking the Lord for a tremendous Christmas offering for His work carried on through Sword of the Lord Foundation. About \$12,000 is needed to reprint certain of my very useful books.

The Ruin of a Christian has had 30,000 copies published. Now it must be reprinted. It is in constant demand.

When Skeletons Come Out of Their Closets, consisting of eleven sermons preached in great revival campaigns over America, has been the most popular of my sermon books. It is now out of print, must be reprinted.

Watching Jesus Die, ten sermons on the crucifixion, needs to be reprinted.

The Power of Pentecost will soon be out of print.

Revival Appeals is out of print. Any profit that has come in from the sale of these books has gone to pay off long-term notes (we paid off some \$25,000 of borrowed money recently); now

\$12,000 is needed to put these books back in print.

We need some \$24,000 for the Free Literature Fund, for pamphlets given away both in English and in foreign languages, many of them given to the radio audience.

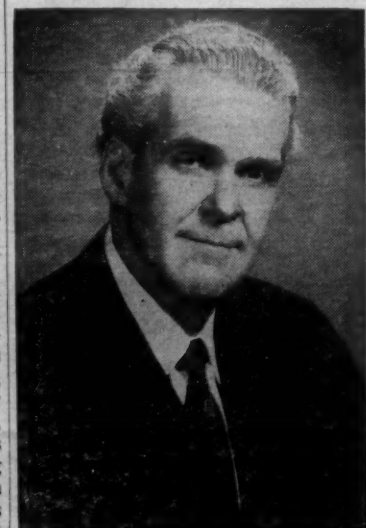
Thousands of dollars are desperately needed for our Ministers and Missionary Subscription Gift Fund.

Already People Are Getting Under This Burden

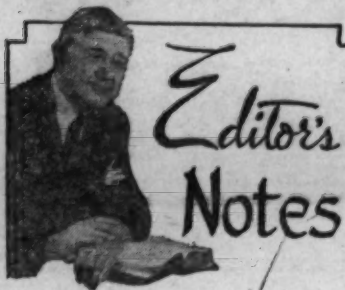
God is helping and I think I will soon have the \$500 I have been praying for to give in this Christmas offering.

A gift of \$450 came the other day and the good donor asked that \$150 be used for the radio, \$150 for the Free Literature Fund, and \$150 as needed otherwise.

Our contributing editor, Evangelist Robert Sumner, sent a gift of \$100. God bless his generous (Continued on page 5)



Dr. Lee Roberson



These notes are written Saturday, November 5. I have been at home only seven days in the last four weeks, and so editorial work, answering the mail, supervising workers, and the heavy administrative details of this big Sword of the Lord Foundation business, keeps me very busy when I am here.

Yesterday afternoon I arrived at 5:30, returning from Owatonna, Minnesota, where I spoke for two days in Pillsbury Baptist Bible College. In one hour, at noon, I leave for O'Hare Field to take a jet plane to Denver, then transfer to another plane on to Boise, Idaho, where tonight Dr. Hendrickson, pastor of the First Baptist Church, Caldwell, Idaho, will meet me and take me to Caldwell. And tomorrow I will begin eight days of revival services with the First Baptist Church there.

Returning, I will pass through Chicago, someone will bring me clean shirts and any mail that could not be sent on to me, and time to give a few instructions, then I fly to Washington, then on to Charlotte, North Carolina, where a pastor will meet me. I will preach three days at Laurinburg, North Carolina, followed by four days at Goldsboro, North Carolina. Then I will fly home on Monday, November 21, for a big banquet of "Voice of Revival" radio choir that night. Brother Bob Parsons, director of Moody Bible Institute Radio WMBI, will be guest speaker and soloist.

Already I have selected principal sermons for the next two issues of THE SWORD OF THE LORD and have edited other material for those issues.

At Caldwell, Idaho, I will be answering mail and I hope writing some sermons that are burning in my heart for THE SWORD OF THE LORD.

We Enthusiastically Recommend Pillsbury Baptist Bible College

It was a great joy to visit again Pillsbury Baptist Bible College at Owatonna, Minnesota. Two years ago, the first year there was a Bible College, there were a hundred students. The second year they gained thirty per cent and ran 130 students. This year, the third year, they have about 240 students. One hundred are ministerial students. The popularity of the school is shown by the fact that students are there from twenty states. And there are more

students from Illinois than there are from Minnesota!

Dr. Monroe Parker, the president, is a long-time and honored friend of this editor and is on the Co-operating Board of the Sword of the Lord. He is one of the three or four best equipped men for Christian college presidency in America, in my judgment. He has a Ph. D. degree, and the highest scholarship. He had fourteen years' experience as assistant to the president of Bob Jones University where he dealt with training preachers, the discipline and moral standards set up for students, and many administrative problems. For a third qualification, Dr. Parker has been for years an evangelist as well as for a period a successful pastor. He is a real soul winner in great demand, and now spends half his time in revival work. So he has the scholarship, the administrative training, the high moral standards and the spiritual and soul-winning experience necessary for this great work.

The scholarship in Pillsbury College is of the old-time fundamentalist theology of out-and-out Bible believers. The moral and social standards set up for behavior, the careful supervision means that they have a unified student body who set out to be ladies and gentlemen, and fathers and mothers may safely trust their young people to the wise and strong supervision of the godly faculty. Many Christian schools are mainly concerned with education, with little attention given to supervision, dating and teaching young people the principles of good citizenship and a happy and holy Christian life. The shining faces, the enthusiasm about the school and the large percentage planning to go into full-time Christian work mark the difference in a school which has such out-and-out standards. Pillsbury College not only educates, but it develops leadership, Christian character, Christian habits and godly restraint in Christian living.

We enthusiastically recommend Pillsbury Baptist Bible College. Parents and students may write for further information about the modest expenses, courses of study, etc. Every student carries a major in Bible besides a major in some liberal arts course.

With the great new generation of hundreds of thousands of new college students, we are grateful for the Pillsbury College with its million-dollar campus, its strong Christian administration, its Spirit-filled, soul-winning influence.

Pillsbury Needs \$200,000 Dormitory Fund

Last year the College bought a mansion which now houses thirty students. The student body which grew from 100 to 240 students in the third year will need housing for at least another hundred students next year. A dormitory housing a hundred students is now in



A Column for Wives and Mothers
By Mrs. Jessie Rice Sandberg

"That Look on Your Face"

The other day I was doing a job I never have cared much for. I was going through the toybox, trying to decide what toys should be thrown away, given away, repaired or merely put away for awhile. We don't buy many toys for our children but with a large collection of kind and loving relatives, plus a couple of especially sweet and doting baby-sitters, our children have collected enough toys to supply several households! I felt a little guilty at having acquired so much, frustrated in my attempts to decide which toys should go where and a little provoked with the children who protested that each toy I was about to discard was their favorite. Besides that, it was already noon and I knew I ought to get lunch ready before the baby woke up and insisted on being fed.

Right in the middle of my confusion and hurry I suddenly realized that little Carol was looking at me very intently. "Mommy," she said quietly, "you've got that look on your face again." I suppose if she had said it in any other way I would have wanted to spank her for impudence, but her worried expression proved that she didn't mean it that way. When it was called to my attention I could almost feel the hard lines of the scowl on my face. I hastily explained to her that I wasn't really angry—just tired and in a hurry—and then decided that I had better do something about "that look" on my face.

Have you ever sat on a streetcar or in a train station and watched the expressions on people's faces? Most people wear that preoccupied look of care so common to all of us. Their eyes are dull and empty and their mouths droop. An expression showing an-

the planning stage. It is thought that the dormitory itself and payment for the dormitory purchased will need \$200,000 in a building fund.

We hope that Christian people will prayerfully consider Pillsbury Baptist College as a place to invest some of the Lord's money. We do not know a Christian school anywhere where a dollar will do more in training soul winners and combating the tide of modernism, worldliness and infidelity. Bible-believing Baptists particularly should set out to enlarge this school which is controlled by Conservative Baptists of Minnesota and stands true to the faith and is actually turning out many soul-winning preachers. Those interested address President Monroe Parker, Pillsbury Baptist Bible College, Owatonna, Minnesota.

Bible Crossword Puzzles in 1961

Yes, we have arranged with Mrs. Elizabeth Handford to provide the Bible Crossword Puzzles for THE SWORD OF THE LORD through another year. We sent out a questionnaire, and were swamped with hundreds of replies from readers who plead that we continue the Bible Crossword Puzzles. Many write to say that they are learning the Bible as they never did before through these puzzles.

The thousands of copies of Christian pamphlets which are sent out as prizes to the winners are doing great good also. We hope that those who are blessed with these puzzles will remember the heavy expense, and enclose offerings for the puzzle department when possible, and send a dime at least when you can to help in this expense of the pamphlets and the secretarial help needed to check all the answers sent in and keep this puzzle department going. It is very popular; it is doing much good, so we continue it again.

(Continued on page 12)

Help Us in this Missionary Work

By the Editor

We have such a great demand for free literature, and for subscriptions to THE SWORD OF THE LORD to be sent to missionaries, to ministers in foreign countries, and to ministerial students, that I think friends will be interested in the following letter from President Gordon Van Rooy of the Landour Bible Institute in India.

"The Editor,
"THE SWORD OF THE LORD
"Wheaton, Illinois, U. S. A.

"Dear Sir:

"Thank you for your recent shipment of books which we appreciate receiving.

"Our students are especially finding helpful the book, *Sunday or Sabbath*, and we would be grateful if you could send us another 50 copies of this.

"We wonder if you have any facilities for missionaries, from which we could draw a subscription for your paper, THE SWORD OF THE LORD. If so, would you kindly place the Landour Bible Institute on the subscription list, as we find it a helpful source of information for material for our broadcasting sessions.

"May the Lord continue to inspire and bless your work.

"Yours sincerely in Christ,
(Signed) Gordon Van Rooy,
"President, L. B. I."

We have sent 50 extra copies of the pamphlet, *Sunday or Sabbath, Which Should Christians Observe*, and put the Bible Institute on for a year's subscription to THE SWORD OF THE LORD as requested.

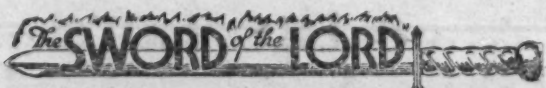
There are thousands of missionaries, and ministers in foreign countries, ministerial students, shut-ins, etc., who ought to have THE SWORD OF THE LORD as a free gift. Do you feel impressed to send a gift to our Ministers and Missionary Subscription Gift Fund? And there is great demand for the free literature which we send, thousands of dollars worth around the world, and we need your prayerful help.

Address THE SWORD OF THE LORD, Box 420, Wheaton, Illinois.

do honour me, but have removed their heart far from me." Perhaps that's what is wrong with our faces—something is wrong inside.

And what about the reaction of people who don't know the Lord? I'm sure that more than one unsaved person has been repelled because of the somber, disinterested expression on the face of some Christian. Are you guilty?

Come on now, friend. Someone is watching you—smile!



AMERICA'S OUTSTANDING REVIVAL WEEKLY

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Special Christmas Rates For Gift Subscriptions

1 yearly subscription \$ 3.00
2 yearly subscriptions \$ 5.00
5 yearly subscriptions \$10.00

This year give gifts that will really endure. For a whole year your friends can receive weekly the blessings of THE SWORD OF THE LORD. Actually, of course, the blessings to your friends could well last throughout eternity as they are saved, helped to grow spiritually or made into soul winners.

We will send an attractive Christmas card to your friends announcing the gift subscription and giving your name as the donor.

Give THE SWORD OF THE LORD this Christmas. You will be glad you did.

Send subscriptions with complete names and addresses and payment according to the above special rate to

SWORD OF THE LORD, Wheaton, Illinois

INCIDENTS

and Illustrations



By
Evangelist Robert L. Sumner
Contributing Editor

The "True Confessions" of a Movie Magnate

Every now and then some individual high in Hollywood standing lets his or her hair down long enough to make some startling, sweeping admission. That happened the other day in Indianapolis, Indiana. It seems that some lady had written a letter to the editor of *The Indianapolis News* complaining about the caliber of cinemaland's productions and so shortly thereafter a lengthy epistle from the pen of the president of a large theater chain appeared in the "Letters to the Editor" column of the same paper in rebuttal. Because it highlights and pinpoints some of the things this column has been insisting for years, I want to reproduce portions of that "confession." The letter was written by Robert V. Jones, president of Affiliated Theaters, Inc.

He said, in part:

"I read with interest Mrs. Donald Watson's letter to the editor . . . I feel called upon to give some answers to [her] contention that there are too few family films.

"First of all, let me agree with her wholeheartedly that there are too few family films and nothing would please us in the theater business more than to be able to show, in our theaters across the country, wholesome family entertainment, provided, of course, we could show these pictures and have the support of the moviegoing public.

"Several years ago, many of us were of the opinion that we should not run pictures that were not suited to the family trade. We believe that as a service to the community in which we live that we should be a factor in upholding and encouraging a high moral standard.

"Many of us refused to play the condemned and unwholesome pictures; however, as time went on and we looked at profit and loss sheets, we found that the wholesome family movie was showing losses in practically every case and we decided that in order to keep our theater doors open we would be forced to play the pictures that were establishing some of the highest grosses in the country.

" . . . In our circuit of theaters, without exception, all of [the pictures suitable for family entertainment] established all-time 'lows' in gross receipts.

"On the other hand, the pictures condemned by some and given 'adult only' ratings, established some of the highest scores. To name a few of these: 'Bramble Bush,' 'Suddenly, Last Summer,' 'Portrait in Black,' 'Anatomy of a Murder,' 'Summer Place,' 'Some Like It Hot,' 'Psycho,' and 'The Apartment.'

"From the support that the moviegoing public gave these last-mentioned pictures, it is a clear vote of confidence on the part of the moviegoing public that this is the type of entertainment they wish.

"Certainly, no producer, distributor or theater owner is operating his business to displease the public. The only way that we know that we are satisfying the majority of the moviegoers is by their support . . .

"We, in the theater business, can recognize perhaps more quickly the decline of public morality than in any other business. This applies not only to young people but also to adults. A few years ago, a picture, 'The Moon Is Blue,' received a condemned rating and religious and civic organizations rose up against the playing of this picture. However, it did an unprecedented business in spite of this.

"By comparison, many pictures today—'The Apartment,' to name one—would make 'Moon Is Blue' look like a Sunday School lesson. This, I think, gives us a concrete example of the decline in moral standards . . .

Note some simple observations from this movie magnate's confes-

Words Fail Me!

\$1.00 Box of Christmas Cards Free
With \$5.00 Orders!

By Viola Walden

I have been sitting here trying to think of how I could tell you about these beautiful Christmas cards we are offering to send you with a \$5.00 order. I simply can't do it—words fail me! As a matter of fact, I can't even keep the cards on my desk long enough to write about them. Some of the office gang keep asking for them.

I enjoy receiving pretty Christmas cards and enjoy finding them to send to others, don't you? And I am not exaggerating when I say these Christmas cards are lovely enough to meet any test, any standard. The whole collection is gorgeous.

There are 21 cards—all of dif-

ferent designs. Each one of them has a suitable and inspiring Scripture verse, the kind of cards that Christians ought to send. These lovely boxes sell regularly for \$1.00 a box (plus postage). But during Christmas only we will give the whole 21-card box free with a \$5.00 order! Any merchandise you buy from Sword of the Lord Foundation will count, and you simply mention that you want the \$1.00 box of Christmas cards free. Get several boxes in this way. If your order does not amount to \$5.00, we would advise that you buy several boxes of the cards while you can get them at this remarkable price of \$1.00 a box, plus 15c for postage and handling.

But remember, you may have a box of them absolutely free with every \$5.00 order. For \$10, you get two boxes, etc.

But don't wait until too late! Get your order off now, to Sword of the Lord, Box 420, Wheaton, Illinois.

Dr. Carnell of Fuller Again

Fuller Seminary Professor
Speaks on Protestant—
Roman Catholic Unity

Edward John Carnell, professor of Apologetics at Fuller Seminary, in *Christianity Today*, Oct. 10, 1960, states on page 30: "The Roman claim to infallibility precludes the possibility of unity through gestures of mutual repentance. But this grim fact should not prejudice the value of sincere exploratory conversation. A more perfect understanding of the issues will bring sweeter attitudes into what is and will remain a tragic division in the body of Christ."

We do not know whether this incredible statement is a reflection more on Fuller Seminary or on their distinguished professor. Baptist eyebrows will certainly be raised by this declaration which suggests several questions: Are we to conclude that the professor regards Roman Catholicism as a part of "the body of Christ"? Are we to regard those reformers as wicked men because they broke away from Rome? How do those despised Baptists who were separate from both Rome and the Reformation fare in the church history courses at Fuller Seminary? Is there any difference between suggesting "conversation" with Rome in the light of "this grim fact," and the cowardly neutral clamor for another summit conference with the Soviet butcher in the light of multiplied grim, cold war facts?

In the light of this professed abandonment of fundamentalism and his pilgrimage through neoevangelicalism into liberalism, is it reasonable to expect that this scholar is getting ready for unilateral repentance, to wind up in the same place as Cardinal Newman—in the comforting refuge of totalitarian ecclesiasticism? Is this statement the logical extension of the New Evangelicalist's determination to continue the dialogue with liberals on doctrine, with Pentecostals on the Holy Spirit and with the cults on a view to a wider fellowship? Is this a sample of the views which can be expected as a part of the "academic freedom" which is imposed as a result of Fuller's AATS accreditation? Surely he has read his Presbyterian Westminster Confession which reads: "There is no other head of the church but the Lord Jesus Christ. Neither can the pope of Rome in any sense be the head thereof; but is that antiChrist, that man of sin and son of perdition, that exalteth himself in the church, against Christ, and all that is called God."

—From *Blu-Print*.

KIDS Korner

By Aunt Mary

Did you have a happy Thanksgiving Day? I hope you did spend some time in singing praises and in really thanking God for His blessings. Did you sing, "Thank you Lord for Saving My Soul," and "Praise Him, All Ye Little Children"? I hope too that you got to share your Thanksgiving dinner with someone who might have been lonely or discouraged on the holiday otherwise. Did you share what you had joyfully?

Perhaps you did not have turkey and all the "fixins." Did you know the Bible says something about that? Proverbs 15:16, 17 says, "Better is little with the fear of the Lord than great treasure and trouble therewith. Better is a dinner of herbs where love is, than a stalled ox and hatred therewith." A dinner of herbs is simply vegetables. If you had only potatoes and green beans for Thanksgiving dinner, and there was love in your home, then you were much better off than those who had a banquet, "a stalled ox," and who did not love those around them. Solomon wrote these words of the Bible years ago, but doctors have only recently been sure that this was really true about our bodies.

I remember a simple meal of potato soup which we once shared with a young preacher away from home. I was a little embarrassed when our friend came by our house about dinner time, but of course we invited him to eat with us. I remember someone had given us the potatoes saying, "I was going to feed these potatoes to the hogs because they are so little, but you can have them if you want them." I had bought powdered milk, and with all the care and skill I had, I had made the soup. Our guest was a polite young man, and he didn't even let on that potato soup wasn't quite a company dinner. He ate with good appetite, and we had a fine time together. He even said that our soup reminded him of what his mother had made when he was a boy. (Of course that is the biggest compliment most grown-ups can make. Mother's cooking always seems best.)

I hope now when the dinner seems extra good that you will tell Mother so. Years from now some of you boys will be saying to your bride, "Honey, I wish you could make soup (or apple dumpings, like Uncle Chuck told me) like Mother used to do it."

Don't forget to be grateful to God all through the year. Thanksgiving is a special reminder, but

we should be thankful the year round.

A special word of welcome to our new members. Dorinne Shea in Springfield Gardens, New York, remembered to send her 25c for her Sword pin. She had sent an application before. And eight-year-old Jim DeHaan of Battle Creek, Michigan, wants to be a "good soldier of Jesus Christ," and I know God will help him. Larry Probes is another eight-year-old from Fort Worth, Texas, whose great-grandmother has read the stories and letters to him often. Larry was saved last year and was recently baptized. He plans to read the Bible every day with Mother's and Grandmother's help.

Welcome to Ray Canfield of Chicago, and Roger Dunham of Arkport, New York. Young people need perhaps worse than adults to spend time reading the Bible. They often have problems which God can give the answer to only through His Word.

We are always glad to add the names of adults to our membership. Without their encouragement, many young ones would never see the stories and letters. Have you enjoyed the *Jungle Doctor Story*? And is there something that you would like to see each week in *Kids Korner*? Do write and give me your ideas!

No room for Jungle
Doctor Story this week.
Continued next week.

With the Evangelists

EVANGELIST ZELFRED SMITH, 34 Neal Circle, Greenville, South Carolina, recently held revival services for Bates Heights Baptist Church, Greenville, South Carolina, with 12 saved, 17 rededications, 11 joining the church for baptism and one family altar was started. Pastor Morris E. Lawrence writes that Brother Zelfred graduated from Bob Jones University last June and now is entering full-time evangelism. The pastor commends Brother Zelfred for "his faithful preaching of the Word and tireless visitation with me and his personal testimony."

Dr. Bob Jones SAYS:



I quote from a letter received from a man and his wife who are former students of Bob Jones University and who are now missionaries: "We spent several years of the happiest years of our lives at Bob Jones University; and we remember with special thanks that it was there we met and were married by you over ten years ago. During these five years out here in South Africa, we have daily come up against situations which we never could have endured but for the grace provided by the Lord Jesus Christ, backed by our years of training at Bob Jones University. We face days of decision out here, but we always remember your sayings, 'Do right,' and, 'It is never right to do wrong to get an opportunity to do right.' We have three children we plan to send to Bob Jones University."

My friends, let me say to you that I have just begun to realize the world-wide influence of Bob Jones University which God led me to found thirty-four years ago. We need your prayers and your co-operation. We need your financial assistance. The financial burdens are getting heavier all the time. Remember, any money you invest in Bob Jones University will be carefully and prayerfully used so as to do the most good possible to the most people possible. Money invested here at Bob Jones University will spread the testimony of the institution and will bring blessing to all parts of the world. Please let us hear from you. Thank you, and God bless you.

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A Quest for Souls

(Continued from page 1)

wolf from the door for my fatherless children, and I have no education and no opportunity, and yet your statement was so sweeping that even I was included, and in that," she said, "I think you were unfair—the first time I ever knew you to be so."

And then, when she had finished her vehement protest, he looked down at her in all her agitation and said to her, "Does anybody ever come to your house?"

She said, "Why, certainly, a few people come there."

And then, waiting a moment, he said, "Does the milkman ever come?"

"To be sure," she said; "every morning he comes."

"Does the breadman come?"

"Every day he comes."

"Does the meatman come?"

"Every day he comes to my cottage."

Then, waiting a moment for his questions to have their due effect, looking down earnestly at her, he said, "A word to the wise is sufficient," and he turned upon his heel, abruptly leaving her.

She went her way. Nightfall came and she went to her bed to ponder late and long the searching message she had heard that morning. Why, she had not even tried to win anybody to Christ. She had never made the effort. She claimed to be Christ's friend, and yet had never opened her lips for Him at all. She will try, and she will begin with her first opportunity tomorrow, even with the coming of the milkman.

Accordingly she was up before the daylight came, there waiting, if haply she might speak to him some word concerning personal religion. When he greeted her, he made the remark that he had never seen her up quite so early before. She stammered out some embarrassing reply, not saying what she came to say. And now he had left her, and the gate clicked behind him as he left. Then she summoned her strength and called him back.

"Wait a minute," she pleaded, "I did have something to say to you."

And when he tarried to hear it, she poured out her heart to him in the query, "Do you know Christ? Are you a Christian? Are you the friend and follower of the glorious Saviour who came down from Heaven and died, that you might not forever die?"

Fairly dropping his milk pails, he looked into her face with anguish in his own, as he said to her, "Little woman, what on earth provoked you to talk to me like this? Here for two nights, madam, I have been unable to sleep, and the burden of it all is that I am not a Christian, and I am in the darkness. If you know how to find the light, you are the one whom I need, and you should tell me."

And there, in a few brief minutes of conversation, she told him how she had found the light, and he walked in that simple path that she indicated for him. And Dr. Gifford goes on to tell us that before that year was out, that same little seamstress had won seven adults to Christ, not only to the open confession of Christ as their Saviour, but to take their places promptly in his church.

You can win somebody to Christ. Have you tried? Will you try? Won't you try, looking to God to guide and help you?

An Ordinary, Everyday Man

The text tells of a man who won somebody to Christ. The case of an ordinary man is this, and therefore he is chosen, for we are just ordinary people. This man Andrew is not Paul, the outstanding Christian of the centuries. He is not Apollos, that eloquent, winsome man who could compel people to listen to him, his words were so entrancing. He is just an ordinary, everyday, commonplace man. The Bible makes only three or four passing references to him. This man is the illustration we are to have tonight of the one person going out to win some other person to Christ. Let us fix our eyes upon him tonight, and learn from the story something to help us.

Andrew here stands forth as one who has just found the Saviour. How will he act? Two things stand

out in response to that question—how will he act?

First of all, Andrew is immediately interested that somebody else may be saved. Don't you like that? Isn't that a wonderful example for us? Immediately this man Andrew is concerned that somebody else may be saved. Oh, there are different evidences, my friends; indicated in these holy Scriptures, whereby we may pass upon this eternally consequential question, whether or not we have been born again. It may be that at one of these services we will group these scriptural evidences and focus them upon this question: "Have I been born again, and what are the scriptural evidences that I have been born again?" Certainly we might not be able to have a more interesting or profitable study. But whether we shall give ourselves or not to such service, here stands out for us one shining fact, like a mountain peak: If one is born again, that one is concerned that somebody else may be saved. "If any man have not the Spirit of Christ, he is none of his" (Rom. 8:9).

And the Spirit of Christ is the spirit of compassionate anxiety that lost people may be saved. Now Andrew evinces his concern, straightway after he finds the Messiah, that somebody else may find that same blessed, forgiving Saviour.

Years ago I was preaching in a series of daily meetings like these, and one Sunday morning when I made the call for those who would confess Christ to come forward and remain, there came a group down the aisles, and a number waited to be received into the church. When I came to question them about their coming into the church, I came presently to an humble German girl, a servant in one of the families. She was not long from the old country, and her English was barely intelligible, as we listened to it, and I said to her, "My child, why do you wish to join the church?"

In her broken English she made her reply to my question, and her English was so bad that it was well nigh impossible for us to understand just what she was saying.

Then I said to her, "My child, if you won't mind, I will ask you to wait a week and let us talk with you quietly and carefully, as is the custom with all the young people who come into the church. We would be careful about this great step. The church is for those who have found Christ as their Saviour, who know the way, and too much care can hardly be exercised at that point, and I will just ask, if you don't mind, that you will wait and let us talk it over, that no mistake may be made."

She readily assented to my proposal, and I passed to the next case, and when I was questioning him, presently the child broke out in a sob audible to those in the rear of the large auditorium. All of us were immediately embarrassed. Evidently I had grieved her, and I turned back to her frankly, and said:

"Why, my child, I did not mean to grieve you by asking that you wait. That is not anything unusual. The church is doing that sort of thing here constantly. We are asking that the young people talk with the pastor and talk with the parents carefully before they come into the church. Coming into the church is one of the greatest steps for a human soul, and it ought to be taken with much deliberation and wisdom. It was for your good, my child, and it is not anything unusual that you are asked to wait."

She said, with better English now, "Oh, sir, it is not that that makes me cry! I forgot. I cried because my brother here in this city is such a wild boy, and he is lost, and my heart is breaking. I am so concerned that he shall be saved. Won't you ask everybody here today to join me in one prayer that my poor, lost, sinful brother may be saved? That is what made me cry."

And the dear old senior deacon spoke up and said, "Pastor, we had better take her into the church now. She knows the way, and we need not wait another week."

She did know the way, and there

was the outflashing in that conversation, in that last moment, of her deep knowledge of a forgiving Saviour, and all audience was swept with her tremulous appeal. They knew, every Christian there, that this woman knew the Lord, because of her heart's longing for others to be saved.

The Religion of Our Home

There was another point about this man Andrew, strikingly suggested, when he found the Saviour, and that point is that he went straight home to get his first work in for his Saviour. Now, don't you like that? He went straightway to get in his first work for the great Saviour whom he had just found, in his own home. He went after a difficult case, let me tell you. He went after his own brother, Simon. Rash and headstrong and impulsive was that man Simon, and yet plain Andrew, a weakling compared with Simon, went after that big, strong brother, nor did he cease until he had brought him to Christ.

Oh, if the limits of this hour allowed, I should like, my brothers, to pour out my heart in a plea for home religion. There is an old saying that comes to mind just here: "The shoemaker's wife is the worst shod person in the village." Oh, if I might pour out my heart for a moment in a plea that our homes be ordered like they ought to be in the realm of religion!

If there be one place, let me say it to the parents, where you should put your best foot forward for Christ, it should be in your families. I tell you, that is an indictment against a father if his own boy does not believe in his religion. I tell you, that is an indictment against a mother if her own girl does not believe: "My mother is the best Christian in all the world" Oh, that our religion in our homes shall be outshining and congruous and consistent, even after the highest and most heavenly fashion!

The accent, in my humble judgment, that most of all needs to be pronounced this night, throughout this whole country, from border to border, is an accent on the religion of our homes. As goes the home, so shall go everything in the social order. The citadel, both for church and for state, is the home. If we shall have the right kind of homes, then shall everything in the social order be conserved and saved, but if our homes shall be beaten down and unraveled and frazzled out by every superficial and foolish thing—God save the mark!—the nation is doomed and the land shall be lost.

I wonder what your answer would be, as I look into the faces of Christian parents now, and ask you this simple question: Do you have family prayer at your house? Why don't you have it? You might have measured off to you one round thousand years in which to get up your reasons why a Christian parents should not have family prayer in his house, and when the thousand years had passed, you would come back without the semblance of even one reason. Oh, men and women who love Christ, with your children growing about you, or already fairly grown, is it possible that human life, invested as it is with such sacred meanings and opportunities and responsibilities, shall go passing away, and the chiefest place of all to get in your witness for Christ, even under your own roof, shall be overlooked and lost! One of the most menacing signs that you can find in any community, if you are able to find it there, is the decay of family prayer in such community.

I am thinking now of two homes. To the first was I summoned one morning to the burial of their only child. She was a beautiful girl of some fifteen summers. They were not members of my congregation, but of another; but their minister was absent, and therefore was I summoned to conduct the funeral.

I came to the splendid looking home, and a vast concourse of people were in and about the house. I asked that I might see the family, and I was taken down the long hall and into the quiet room where the brokenhearted parents sat. As tactfully as I could, I began to find my way to an apprehension of the situation, that I might the better speak in the funeral service to be had a

few moments later. I found in response to questioning, presently, that both of these parents were professed Christians, and then I ventured to tell them that earth had no sorrow that Heaven cannot heal, and that they must refuse to turn aside into the abyss of despair and brokenheartedness, because they had a Saviour, and they were His friends.

By this time the mother was on her feet, and said, "Sir, I have something to tell you that has utterly broken our hearts."

I waited to hear what it was, and then she said, "That beautiful girl yonder in her casket, our only child, has been in our home these fifteen years, and yet in all these years, though her mother is a Christian, and her father is a Christian—in all these years that child never heard either one of us pray one time, sir." And then she waited a moment more, and said, "Sir, our horrible fear is that it was not well with the child, and that her blood will be on our garments."

Will you say that it was not? Oh, cruelty of cruelties, inconsistency of inconsistencies, that a child should be in a Christian home fifteen years, and never hear the voice of a parent one time lifted in prayer!

There was another home of which I would speak. I pleaded with the people one morning in the other years, begging them that they put first things first, and that the men who were Christians would pause at the breakfast table for a little season of prayer with the loved ones around them, or in the evening time, when the day was done, that they would gather the circle about them, and speak with the great King and Saviour in grateful acknowledgement of and in continual plea for His mercies to be granted them. Numbers that morning said that they would change their ways.

One outstanding businessman, whose voice was often heard in the city, searched me out and said, "Oh, I have lived miserably far from what is consistent and right. I will turn over a new leaf tonight. Family prayer shall be at my house tonight, and every night henceforth."

I follow it just a moment more. The next morning as I crossed the city I saw his only son about fifteen or sixteen years of age, and as I was traveling rapidly along, the son summoned me, and when he reached me, I saw in his face that there was a deep battle of some sort going on, and I said: "What is it, my boy, that I can do for you?"

And then he looked down with face averted, and then looked up with his face covered with tears, and said, "You ought to have been at our house last night."

He said, "Oh, you should have been there. Papa prayed last night! Papa had sister and me called into the room, and Papa sobbed as he told us he had not

lived like a Christian father ought, and Papa asked Sister and me to forgive him. Neither of us could talk. We did not know what to say. Both of us cried. Papa asked Mother to open the Bible for him, and he tried to read it, but he could not, and then Papa knelt down and prayed, mostly about himself, and then he said when he got up, 'Children, Papa is going to live a different life from this time on.' And the boy said: 'I went to my room and I could not sleep.'

I said, "Why couldn't you sleep, my boy?"

And then, as he leaned over on my shoulder, he said, "I found out last night that I am a sinner, and that I am lost. You do not know how I wanted to see you, that you might tell me what to do."

We turned into a little storehouse, vacant, and there, in a few words, I told the lad how it is that Jesus saves a sinner, and the lad made his simple, honest surrender, and was saved that very Monday morning.

You should have heard him the next Sunday morning, when the pastor said, "Tell us, my boy, what started you in this upward way?"

He looked across at his father, on the other side of the house, and said, "Papa's prayer last Sunday night started me in the upward way."

Oh, I know it is difficult to have family prayers, my men and women! I know it is difficult, but listen to this: Everything on this earth worthwhile costs, and you and I must not, dare not, thrust back into some little inconsequential corner in our lives the thing chiefest and commanding that God has appointed for the winning of the world to God.

There Can Be No Substitutes

There is another point for our consideration in the case of this man Andrew. Andrew's act magnifies the place and the power of (Continued on page 5)

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A Quest for Souls

(Continued from page 4)

personal work in the winning of lost people to Christ—the place and power of personal work—and just there are several suggestions for our consideration. There can be no substitutes for personal work. Jesus is depending on His friends to get His Gospel made known to a gainsaying and unbelieving world. He is dependent on His friends. That is His own divinely appointed method. There can be no substitutes for personal work! Life must make its impact upon life.

Now everybody seems to understand that, I have sometimes thought, better than the church of God understands it. The businessmen understand the power of personal work. They send out their drummers up and down the land to look into the faces of their customers, real or prospective, and explain their wares. And certainly the politicians understand the power of personal work. You let a great issue be on, city or state or national, with two virile parties each contending for supremacy, and you will observe that the champions of these parties send their spokesmen, their representatives, to look their fellowmen in the face and argue and plead and explain, if haply they may win their votes. Oh, will the church of God fail to lay to heart that the chief human instrumentality for the winning of the world to Christ is the power of personal work? There can be no substitute for personal work, none at all.

Elisha may send his servant Gehazi with the prophet's own staff back yonder to the chamber where the dead boy lies, saying to his servant, "Put my staff on that boy and see if it won't bring him to life," and the instructions may be carried out, but the boy will remain in the cold grip of death. Elisha the prophet himself must go, and stretch his own body, warm and pulsing, on the cold body of that dead boy. Elisha himself must make the impact of life upon that dead body.

The Divine Master of life Himself gave an emphasis to personal work beyond anything that I can describe in my simple discourse. Jesus preached His chiefest sermon on the new birth to just one man. My fellowmen, if Jesus thought it worthwhile to have just one for His congregation, and there do His best work, surely the servant shall not be greater than his Master. And when Jesus came to preach His sermon on eternal life, He preached it yonder to a woman at the well of Samaria—a poor drab of a woman about whose character the less said the better, and yet she had a soul that was to live forever, and when she came to that well to draw water therefrom, Jesus had His opportunity, and with words tactful and honest and faithful, He found His way to that woman's conscience, and at the right time revealed Himself the forgiving Saviour to her. Jesus gave His best service for one soul.

Listen to Him yonder as He tells the story of the shepherd leaving his ninety and nine sheep safely housed in the sheepcote. Ninety and nine of them were safe, but one was missing, and he left the ninety and nine safely housed in the sheepcote, and went out after that missing sheep, over the hills and mountains, with his feet pierced by stones and thorns, searching, looking for that one missing sheep. Nor did he give up his quest until that sheep was found, and the shepherd brought it back and put in the sheepcote with the others. What is Jesus saying in this pungent parable? "Oh, my church," the compassionate Saviour says, "go out and seek earnestly until that lost sheep is found!" He is saying just that.

Now, all experience and all observation confirm the point that I am seeking to make, that there can be no substitutes for personal work. How shall we save our churches? My fellow Christians, there is one sure way, and that is that our churches be great life-saving stations to point lost sinners to Christ. The supreme indictment that you can bring against a church, if you are able in truth

to bring it, is that such church lacks in passion and compassion for human souls. A church is nothing better than an ethical club if its sympathies for lost souls do not overflow, and if it does not go out to seek to point lost souls to the knowledge of Jesus.

A Practical Question

But now I come to a practical question. How may you and I win sinners to Christ as did Andrew of old? That is entirely practical. Let us focus our thoughts for a moment on the practical question, how may you and I, like Andrew, win people to Christ?

First of all, let us magnify the Word of God and its Author, the Divine Spirit Himself. The one is our sword, and the other is our power. We are to take this Word of God and we are to deliver to the lost world about us the message of this Word of God concerning Jesus, and the relation of humanity to Him. Our message is made out for us, fortunately: "Preach the preaching that I bid thee." "Preach the word." The Word of God is to be proclaimed. The Word of God is to be avowed. The Word of God is to be declared. The Word of God is not bound. The Word of God will take care of itself, if only it be faithfully proclaimed. You and I are to come with this Word of God, and without mincing or reservation, are to tell men everywhere that outside of Jesus Christ they are lost, and shall never meet God in peace, if they are not forgiven by this Divine Saviour. We are to declare that, and the Lord, in the power of His Spirit, shall apply and shall bring to pass such results as in His wisdom and mercy He deemeth best.

Nor is that all. As we give ourselves to the task of winning souls to Christ, we are with all diligence and devotedness to seek the guidance and power of the Divine Spirit Himself at every step. He would guide and help us. You do not have to see the man tomorrow by yourself—that difficult man. The talk you are to have with him is not to be in your own strength alone. Beside you shall stand the omnific Saviour, and going with you shall be the coun-

sel and power of His Spirit. You do not have to see that woman in your own poor, unaided wisdom. You are to do the best you can, leaning on the Arm Everlasting, and God's wisdom and God's power clothed upon from His Spirit shall accompany your simple, honest effort.

Again, if you and I are to win people to Christ, then we are to use, like Andrew did, the power of personal testimony. When Andrew found his Saviour, he said, "Brother, listen! I have found the Messiah. Let me tell you about Him." Then, with words that thrilled and burned, Andrew told his brother what he had tasted and seen and felt of—Jesus, the long-looked-for Messiah.

My fellow Christians, there is nothing else human quite so powerful as the power of an earnest personal testimony concerning Jesus' experience in your own life, as you tell somebody else what Jesus has been and consciously is to you yourself. You let some man in this audience come down this aisle and stand up and tell us, "This very day I have had definite dealings with God, and know it," and every ear is alert to catch what he says. There is no power like the power of personal testimony. You can tell that neighbor or friend how you heard Christ's voice, and how

you responded, and what He said to you, and what He did, and what you have seen and experienced of His grace and love in your own little life. Tell that experience to somebody without delay.

The Power of Personal Love

But that is not all. There is no power human like the power of personal love, as we go out to win people to Christ. Oh, do we care for the people round us who are lost? Do we really care? Of old there issued from the lips of one sorely pressed this plaintive cry, "No man cared for my soul." Are there men and women in Fort Worth who, if we could get at what they think, would say this to us: "They have their churches and their preachers and their Christians numbering many, but nobody ever cared for my soul"? Is there somebody in this community, lost and groping like a blind man for the wall, not ready to die, not ready to live, who in truth could say to us, "I have lived these long years, but nobody ever said that he cared for my soul"? Make that impossible as these days pass. Go with your word of witnessing and pleading and love, and go without delay.

There is nothing so powerful in all this world as the power of love. Everybody ought to know the

(Continued on page 8)

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(Continued from page 1)

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Another gift came this week for \$50, designated for various causes mentioned. One worker in the office promised \$100 and that is a sacrificial gift; another worker has turned in \$50 for this Christmas offering. God is laying this on the hearts of the people and help is coming.

Besides these needs in getting out the Gospel, we have a great need also for God to show us He is pleased with our efforts, our prayers, our tears, our faithfulness. I need evidence anew that God answers prayer, and will maintain this work as He has through the years. And I want assurance, too, that many of you godly Christians have the same burden as we have for this work, and by sacrificial scrimping and saving, will give to carry it on.

I ask nothing for myself. We have lived modestly, on offerings God's people give us without taking any income from Sword of the Lord Foundation. We simply ask

that you who love this same work and have the same burden will help us carry the load.

If you have been blessed through THE SWORD OF THE LORD, through our book ministry, or the radio broadcast, then according to Galatians 6:6, you will want to share with this work. "Let him that is taught in the word communicate unto him that teacheth in all things." And the Scripture commands, "Bear ye one another's burdens, and so fulfil the law of Christ" (Gal. 6:2). Surely that not only means personal burdens, but the burdens of the Lord's work. So we look for thousands of you to help us in a grand Christmas offering to the glory of Christ. Some will send gifts week by week; others will save up in one big gift.

And of course we want each one to give only as God provides and as God leads. Will you pray about it? Address THE SWORD OF THE LORD, Box 420, Wheaton, Illinois. Here is a convenient coupon to use when designating your Christmas gift:

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SWORD OF THE LORD
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Long after the Christmas decorations are gone, and Bud's toy train has lost its wheels, and Ann's doll no longer has its hair, and Aunt Sara's scarf is faded, and Dad's slippers are run down at the heels, and Mom's gadget refuses to work, and the cake the Pastor got is just a memory—great Christian books will still be a powerful influence to high resolves and holy ambitions. If you give just "things" for Christmas, they wear out. If you give books used of God, you give an eternity of blessing.

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Sincerely,

Viola Walden

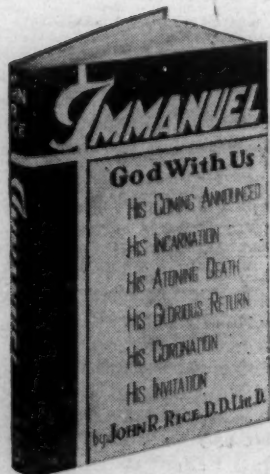
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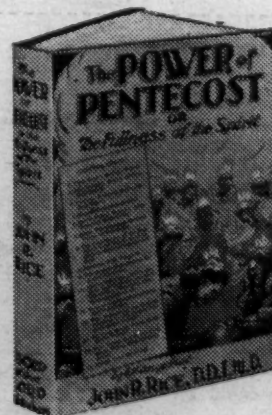
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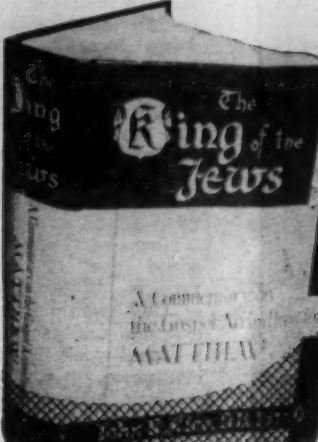
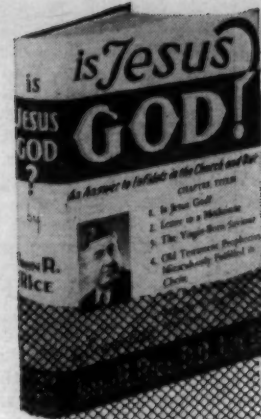
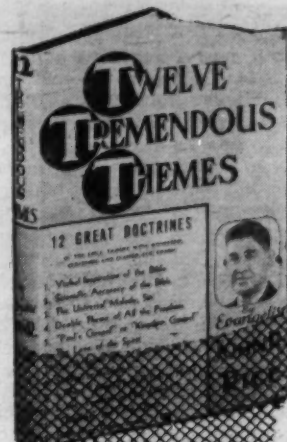
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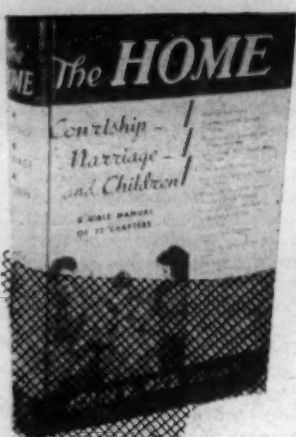
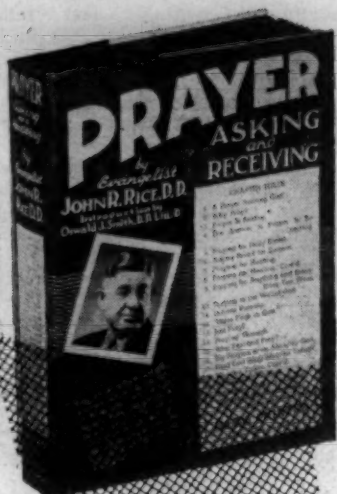
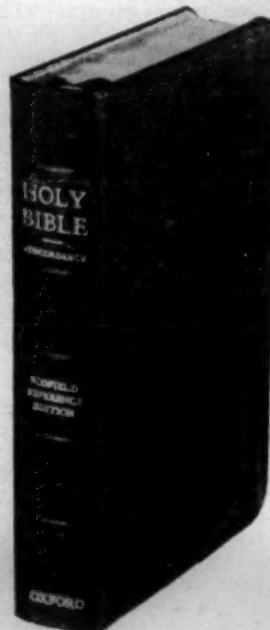
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18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the Son of God who has given the only-begotten Son into the world, that whosoever believeth in him should not perish, but have everlasting life. John 3:18

Rush your order immediately to Sword of the Lord, Box 420, Wheaton, Illinois.



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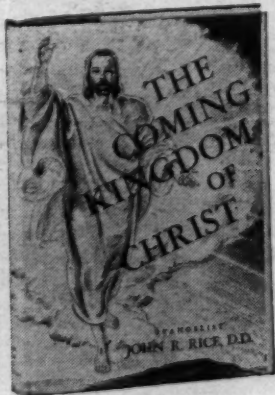
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Add postage and handling (see rates listed on coupon, page 8).

Rush orders now to avoid Christmas delays.

SWORD OF THE LORD

Box 420

Wheaton, Illinois

A Quest for Souls

(Continued from page 5)

thirteenth chapter of I Corinthians by heart, and in its gracious spirit every one of us ought to live every day: "Though I speak with the tongues of men and angels, and have not love, I am become as sounding brass, or a tinkling cymbal." Do we love lost sinners? Do we care for the young men about us who are coasting the downward road? Do we care for the people whose toil is rigorous and whose lot in life is hard? Do we care for businessmen and professional men who are side-stepping with reference to the supreme things, namely, the things of God and the soul and eternity? Do we love these people well enough to go to them and earnestly and alone say to them, "Is it well with your soul?"

There is no power in human life like the power of love. The prayer that the psalmist of old prayed is the prayer that you and I ought to pray: "Enlarge my heart." He did not pray that his head might be enlarged. "Enlarge my heart," for out of the heart are the issues of life.

One of the most heart-moving conversions that I have ever known I witnessed years ago in my city during the holiday period in midwinter. There reached me the message that a little Sunday School boy in one of our mission Sunday Schools had been accidentally shot by his little neighbor friend. I hurried to the humble home as fast as I could go, and I found the unconscious little fellow in the hands of two skillful doctors, as they sought to diagnose the case.

After a while, when they had finished their diagnosis and treatment, I asked them what of the case, and they said, "He will not live. The shot is unto death." I asked them if he would recover consciousness, and they answered that he might—that he might live two or three days, or he might not live until morning.

I went back the next day, for this first day the boy's father was in the stupor of a terrible drunk. A greathearted and kindly father he was, too, when he was sober.

(Oh, the tragedy that many of these bighearted, capable men allow their lives thus to be cajoled and cheated and destroyed by some evil habit!)

I went back the next day, and the father was sobering up. He was a fine workman in a harness and saddlery establishment. He was sobering up, and the agony of his case was something pitiful to behold. He would walk the floor, and then he would pause, as the tears fell from his face, while he looked on that little suffering boy, nine or ten years of age. I sat down beside the boy and waited for awhile, and presently the child opened his eyes, and the little fellow was conscious. His eyes were intelligent. His lips moved as he spoke my name, for he had frequently heard me speak in the mission where he went to the Sunday School. I bent over him, and the father came and sobbed and laughed as he observed the consciousness that had come to his little boy.

And the father stroked the little fellow's face, and kissed him with all the affection of a mother, and said, as he laughed and cried, "My little man is better, and he will soon be well."

The little face was clouded as he feebly whispered, saying, "No, Papa; I will not get well."

And then the father protested, as he said, "You will get well, and I will be a good man, and I will change my ways."

The little fellow's face was clouded, and he kept trying to say something, and I reached for the man to bend over to catch it, and this is what we did catch, after awhile: "When I am gone, Papa, I want you to remember that I loved you, even if you did get drunk."

That sentence broke the father's heart. He left the room, unable to tarry any longer. A few minutes later, I found him lying prone upon his face, there upon the ground, behind the little cottage, sobbing with brokenness of heart. I got down by him and sought to comfort and help him. And he said, "Sir, after my child loves me like that, oughtn't I to straighten up and be the right kind of a man?"

I said, "I have a story ten

thousand times sweeter than that to tell you. God's only begotten Son loved you well enough to come down from Heaven and die for you, Himself the just, for you the unjust, that He might bring you to God. Won't you yield your wasting, sinful life to Him, utterly and honestly, and let Him save you His own divine way?"

And then and there he made the great surrender.

You should slip into one of our prayer meetings some night when the men and women talk about what Christ has done for them, and one of the most appealing and powerful testimonies you would ever hear is the testimony of this harness workman, as he stands up, always with tears on his face, to tell you that love brought him home when everything else had failed. They criticized him because he drank. They scolded him because he drank. They railed at him because he drank. They pelted him with harsh words because he drank. But a little boy said, "Papa, I love you even if you do get drunk," and love won the day when everything else had failed.

Oh, my fellowmen, when everything else shall fail, "Love never faileth." Do you love these lost men and women of Fort Worth? Then, I pray you, in the great Master's name, go and tell them that you care for them, and tell it before another sun shall sink to rest in the far west tomorrow evening.

Long enough have I talked, but I gather up as best I can all I should say for a final moment of appeal. Here it is: Oh, my fellow Christians, let us see to it that you and I, like Andrew, do our best to win people to Christ! What argument shall I marshal to get us to do that thing right now, and to get us to do that thing as we never did it before, and to get us to do that thing these passing days, linking our lives with God with a devotion, and giving ourselves with a humility and a personal appeal such as we never knew before? What arguments shall I marshal to get us to do that right now? Shall I talk about duty? Then this is our first duty. And what a great word that word duty is! "Robert E. Lee was right, that matchless man of the South, when he wrote to his son, saying, 'Son, the great word is duty.' Shall I talk about duty? My fellow Christians, your duty and mine, primal, fundamental, pre-eminent, supreme, tremendously urgent, is that we shall tell these around us that we want them saved.

Shall I talk about happiness? Oh, was there ever another happiness on this earth comparable to this—the hearing from the lips of some soul the glad confession that you had said the word to win such soul to Christ? There is no happiness on this earth comparable to that.

Shall I talk about responsibility? What shall I say about responsibility? Your responsibility and mine for these souls about us lost is a responsibility big enough to stagger God's archangel. You are your brother's keeper. What if you neglect him, and he shall die in his sins? If

you shall neglect him, and he shall die in his sins when you might have won him, then it shall turn out that you are your brother's spiritual murderer. Men can be killed by neglect. Women can be killed by neglect.

A while ago there was condemned to death in England a notorious criminal, one of the hardest in all the records of crime. Minister after minister sought to get into his cell before the man's execution to talk to such man about God and the hereafter, but he steadfastly refused to see any minister. Presently one somehow got into the cell, and began to talk with him, and the poor man, condemned to be executed tomorrow, realized that he was talking at last with a minister of the Gospel. The minister brought to bear his mightiest appeal to that man to turn to God, even in those last waiting hours. The man was stolid and was utterly indifferent, and presently the minister said to the man, "Don't you realize that in a few hours more your life shall be taken and you shall be in another world?"

He said, "Quite well, sir, do I realize that my life will be taken, but whether there is another world or not, I do not know, and I have not any concern about that."

And then the minister urged and remonstrated and pleaded, and at last the condemned man rose up and said to him, "Sir, if I believed like you say, that a man dying without Christ is lost, and shall be lost forever—if I believed that and had your chance, I would crawl on my knees to tell the men of England before it is too late to repent of their sins and turn to God."

Oh, do we believe it, that these men and women about us, and the dear young people under our own roofs, and the devoted husbands beside whom walk gentle, Christian wives—do we believe that these men are lost, and that these young people are lost? Do we believe it? Then, I pray you, even as I summon myself, let us go to them in the right spirit, pleading with God to teach us, to empower us, to enable us to plead that now, before the day is gone, they may repent of sin and be saved forever.

My message is done when I shall have asked one question. Mark it: Do these Christian men and women listening to me tonight, down in their hearts really wish that sinners shall be saved during these days of special meetings? Probably hundreds here present answer me back, "Sir, that is our deep wish, that sinners may be saved." But I am going to make it stronger than that. Do these Christian men and women listening to me this Wednesday night say, "Sir, I promise you, yea, sir, I promise God, and in the presence of God and of angels and men, I declare my promise; not only do I desire to see sinners saved in these special meetings, but I will try myself, frail as I am and weak as I am—I will try myself, like Andrew, to win somebody to Christ?" Do you say, "That is my wish, sir, and that is my purpose, God

helping me?" Everyone who says that, stand to your feet.

The Closing Prayer

Give us thy counsel and comfort, our Father, this hour, when our hearts have been searched by thy Word of truth, and in these last moments ere we separate, we make our appeal to Thee, that we may translate into life, into power, into action, this message from thy Book this night. How we rejoice that many in this presence stand, quietly and humbly but courageously, to say that they not only desire to see sinners saved, but, what is of far more meaning, they purpose, looking to Thee, O God, to help them, to strive personally to win others to Christ in the hours and days just before us. O Divine Spirit, rest Thou upon every head and heart, and be on every tongue, and send us to the right persons, and give us to speak what and as we ought to speak to them concerning their personal salvation. Go Thou before us, and prepare the heart that we shall speak to, and open the understanding, and make the soul to be concerned by Thine own life-giving touch, Thine own spiritual illumination. Our gracious Father, let these days be days when preachers and laymen, when parents and children, when Christians of every age and name, shall personally dedicate their very best to win the people to Christ. Let this be the time when the people all about us, of all conditions and classes and needs shall have brought home to them the all important truth that to live without God is to live vainly, is to miss the true end of being. Let the truth, terrible and sure, be written like fire in every conscience, that to live contrary to the will of God is to come to defeat and death. And let this be a time when, on the right hand and on the left, men and women and children shall come with honest, earnest, and complete surrender of their lives to Christ.

The grace of the Lord Jesus Christ be with you all. Amen.

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"Is God Joking?"

(Continued from page 1)

abyss some four hundred feet deep. At one time this bridge was condemned as unsafe. Later it was reported that the mighty span had been so strengthened as to meet safety requirements. It was necessary one night for a man to cross the bridge in order to consult with a physician. Suddenly as he started across, he was afraid. He thought within himself, "Should I believe the first report, that it is unsafe; or the second, that it has been made safe?" The man said it was urgent. He had to decide at once. It was then that he put his trembling faith in the bridge and crossed in safety.

Some of the works of man may fail, but God's Word never fails. Man may give his promise regarding certain matters and be entirely untrue, but God is always true. Come with your doubts unto the Lord, but go away with your heart reassured that His Word is true.

Now, the Lord Jesus gives us promises regarding prayer. These we are to believe. We are to ask and seek and knock and rest upon Him.

Again, the Lord encourages us to pray. Think of the many places in the Word of God where encouragement is given for man to come with his needs. As a matter of fact, every person who ever came to Jesus received help, that is, every person who came with humility of heart and a desire to receive assistance. There were some of the high and mighty Pharisees who were not helped by Jesus because they came critically, but whenever a poor sinner would come to the Saviour, he was sure of receiving aid.

So it is with us when we come to pray. Our Lord is ready to help us. He does not joke about prayer.

II. He Does Not Joke About Faith

It was Christ who said, "Have faith in God."

The disciples often came to Jesus and desired to have a bolstering of their faith. At one time the apostles came and said, "Lord, increase our faith." And the Lord gave this answer, "If ye had faith as a grain of mustard seed; ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you" (Luke 17:6).

What is our Saviour doing? He is simply exhorting us to believe in Him, and to know that He will never fail. He is also telling us that it is not the quantity but the quality which is important. A grain of mustard seed is very small. But, if we have faith, though it be small, we can do tremendous things. Mountains of difficulty can be removed if we believe in God.

Have faith in God in the darkest hours of your life. There come times when shadows are pressing in upon you, when all seems against you. This is the time to believe in God and to rest wholly upon Him and His Word.

I was reading the story about a farmer who had toiled long and hard putting hay into the barn. When the barn was filled, there broke out a fire. The hay was burning and the farmer was in despair. But as he thought of the fire, he looked around him and saw many swallows driven from their nests by the fire. They were flying frantically about, so close to the flames their feathers were almost singed. Then they would fly back, trying to save their homes and their little ones. As the farmer saw this, he was strangely stirred by it and exclaimed, "At least I have my home! I have my loved ones! I have my Heavenly Father! I will build another barn and better days will come again." And he no longer despaired.

Perhaps you have come to the place where it seems that everything is lost. Then remember you still have God and His promises and you can rest upon the Lord in the time of deepest need.

Again, have faith in God when all seems against you. There may be adversities on every hand. Opposition may come from strange sources, but believe God and go forward.

Again, have faith in God when

the way seems impossible. Go on — "if God be with you." Rest in Him and He will never fail.

Now, let us remember that God does not joke about faith. The disciples saw their need of increased faith and the Lord said to them, "If ye had faith as a grain of mustard seed . . ." then tremendous things could be done. Believe God. Rest in His Word and move forward by faith.

III. He Does Not Joke About Sin

Many may laugh about sin, but God does not. Sin is a fearful and tragic and awful result of disobedience. Nowhere in this Word can you find one single light expression regarding sin. It is lamentable that around our city there are those who laugh at evil doings. They seem to think that it is smart to do that which is risqué and doubtful. But not so with our God. He is against sin and sin is against Him.

First, remember that sin is against God. From the Garden of Eden to the present time it has been so. When man sinned in the garden, he was driven from that place. Why? Because he had disobeyed God. He had sinned. He had transgressed the law of God.

Second, remember that sin has fearful results in the human life. Take your Bible and read the story of the Israelites and see the things which happened to them because of sin. A man may be a Samson, strong in body, but sin will bring him down. Yea, sin will bring him to the tragic end of life, even as

it did in the case of Samson. Do not imagine for a single moment that you can escape the ravages of sin. Walk through the streets of our cities and see the poor derelicts who wander about with faces lined by sin, bodies given over to sinful practices. See them at thirty years of age who look like men and women of seventy and seventy-five. The price of sin is awful.

Again, sin has eternal consequences. This Bible says, "The soul that sinneth, it shall die." This Word says, "The wages of sin is death." Not only does sin take its toll from human life in this present day, but sin has eternal results.

Therefore, let everyone beware

of sin. Turn from it. Avoid it. Treat it as our Lord would treat it.

Don't sin today, for remember sin has a way of haunting us in future years. Jacob thought to himself that twenty years would be long enough to dull Esau's memory of what he had done to him, yet Jacob had not forgotten his sin and Esau had not forgotten.

Sin and remorse are not subject to time. They are ageless. The sin that a man commits today, twenty years from now, yea, fifty or seventy years from now, when conscience and memory bring it back to him, will be as fresh as it was twenty minutes after he committed the sin.

Even as I speak, some of you have memories reaching into the past, drawing out the events of bygone days. Sometimes your memory lays hold upon events of the past which have long since been forgotten by the Lord. But at the same time they are remembered by you.

Beware of sin! Hate it, despise it, and turn from it! Let all sin be counted the same in your sight.

IV. Our Saviour Does Not Joke About Hell

Here is a teaching rejected by many, and yet the one who rejects the teaching of Hell will have to reject the loving Saviour. It was

(Continued on page 10)

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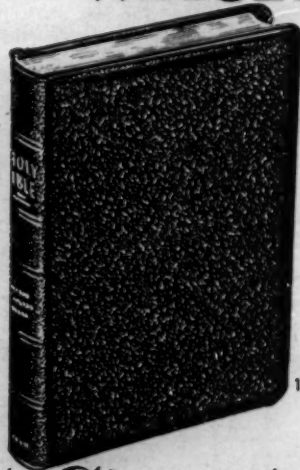
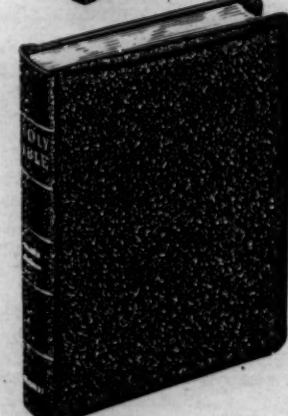
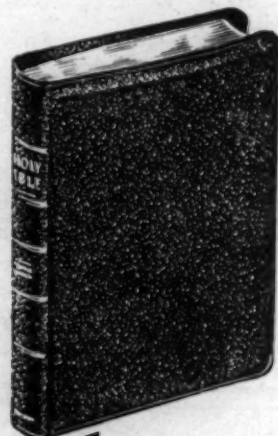
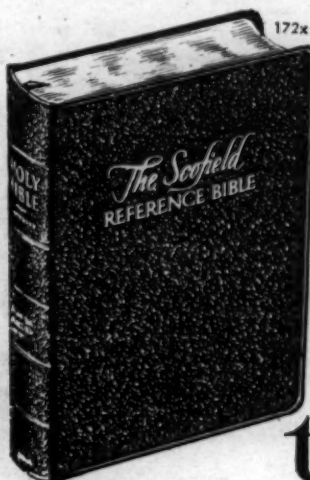
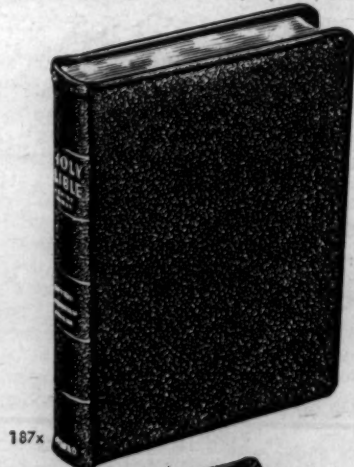


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'Is God Joking?'

(Continued from page 9)

Christ who told us that there is a place of everlasting punishment. It was Christ who gave the story of Dives and Lazarus. It was Christ who told of a man dying and going into Hell. It was Christ who said the man was in torment

and that he cried for relief, and then cried for Abraham to send Lazarus to speak to his five brothers that they might not come to the place of torment.

And yet, denominations have turned away from this plain teaching of the Scriptures. Preachers have despised this truth and consequently the power of God has been taken from them and Anathema has been written across their

ministries.

Some years ago I preached in a large church in the Southland. It is second or third in size in the entire city. The pastor was a good and noble man. He invited me to hold a revival and gave me no instructions, but simply told me to preach and do as I felt led. I preached. I gave some sermons on Hell. God blessed. His Word was received. Conviction seized the

hearts of the people and souls were saved. It wasn't long until men had responded to the invitations and had taken an open stand for the Saviour.

It was after this had gone on for a few nights, that the pastor called me into his office and told me this story. He said, "When I came to this church five years ago, I gave my promise to some of the deacons that I would not preach a sermon on Hell. These men told me that they had had enough of such preaching. They wanted preaching about the love of God." This noble man said, "I gave my promise, and for five years I have not preached on Hell." But he said, "Now, I must publicly state to my people that I must take back the promise. I must preach the entire Word of God which means that I must speak on the subject of everlasting punishment for those who reject Jesus Christ."

I remember the night when this man stood before his church and gave this statement. As far as I know, he returned to his old way of preaching and God blessed his ministry and used him in the winning of many precious souls.

That preacher is now in Glory. He died some two or three years ago and I think that he has already discovered the truth of his action in Heaven, but I am sure that when he stands before the judgment seat of Christ, it will be clearer than ever.

Our Saviour spoke with tears regarding the awful subject of Hell. He did not joke. The fearful subject called for no lightness of attitude or action.

Does the Bible teach that men without Jesus are going to Hell? Yes it does. Even in that blessed and well known verse, John 3:16, the subject of Hell is made plain.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

The words "should not perish" indicate the awfulness of the place called Hell. Jesus, who loved the souls of men, could not speak with lightness of the place called Hell. We must be serious. We must be earnest. We must do our best to warn people to turn unto Jesus and be saved. What a tragedy that any member of this radio audience should go to a Devil's Hell! Will you now repent of your sin and believe in Jesus Christ?

If God Does Not Joke, You Had Better Seriously Turn to Him Today

You have read the radio sermon preached on a nation-wide network by Dr. Lee Roberson. Now let the editor urge you to face these solemn facts. God does not joke about sin and about Hell. They are facts which honest people must face. If you are not saved, then I beg you in Jesus' name, stop and consider. The Scripture says,

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18). The sensible thing to do is to face the fact of your sin, the fact that you will die, the fact that you will go to Hell if you do not get converted, if you do not repent of your sins and trust Christ for salvation. Will you solemnly turn your heart away from frivolous thinking about this matter and turn to Christ?

God is not willing that any should perish. If your heart is tired of sin, if you want forgiveness and mercy, I beg you turn to Christ today. If you would be saved you may. And Jesus has promised, "Him that cometh to me I will in no wise cast out." We are told that "Christ died for

Don't stay away from church because there are so many hypocrites; there is always room for one more.

our sins according to the scriptures." And Jesus promised, "He that believeth on the Son hath everlasting life." That means that the moment you turn from your sin in your heart, and trust Jesus to forgive you, depend upon Him, rely upon Him to save your soul, that moment He takes you in hand, forgives your sins, makes you a child of God. The moment you honestly turn to Christ in penitent faith, that moment your sins are forgiven and you are saved, on the way to Heaven.

If you will take Christ as Saviour today, I beg you, first, decide in your own heart if you will honestly turn from sin the best you know and trust Christ to forgive you. Then sign the decision form below, copy it in a letter and mail it to this editor at once.

Evangelist John R. Rice, Editor
THE SWORD OF THE LORD
Box 420, Wheaton, Illinois

Dear Brother Rice:

I have read Dr. Lee Roberson's sermon, "Is God Joking?" I realize that I am a sinner who needs forgiveness and salvation. I believe what the Bible says about sin and God's judgment on sin. I believe that Jesus died to save sinners. So here and now I turn my heart from my sin, I trust Jesus Christ to forgive my sins and save my soul. This moment I say yes to Him in my heart, I turn myself over to Him, trusting Him to forgive me and save me. I will claim Him openly as my Saviour and set out to live for Him. Please tell Dr. Roberson of my decision and write me a letter of encouragement.

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I Timothy 4 and 5
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Clues Across

- 1 "_____ them learn first to shew piety at home"
- 3, 4 "Lay hands suddenly on _____, neither be partaker"
- 6 initials of wicked king of Israel, and wicked king of Syria whose life he spared in disobedience to God (I Kings 20:1, 2; 42)
- 8 "_____ boweth down" Isa. 46
- 9 "birds of the _____ have nests; but the Son of man hath not where to lay his head" Matt. 8
- 10, 26 "Let no man _____ thy _____; but be thou an example"
- 13 "that _____ profiting may appear to all"
- 15 "the _____ of hell shall not prevail against it" Matt. 16
- 16 "He found him in _____ land, and in the waste howling wilderness" Deut. 32 (two words)
- 19 "how long will it be _____ they believe me?" Num. 14
- 20 "ran greedily after the _____ of Balaam for reward" Jude 11
- 22 initials of father and mother of Samuel (I Sam. 1:19, 20)
- 25 land from which God called Abram (Gen. 15:7)
- 26 see 10 across
- 28 "Rebuke not an elder, _____ in-treat him"
- 30 "nothing to be refused, if it _____ received with thanksgiving"
- 32 "_____ and he shall be blessed" Gen. 27
- 33 to make less
- 34 "I took the little book out of the angel's hand, and _____ it up" Rev. 10
- 37 "Christ Jesus came into the world to save sinners; of whom I _____ chief" I Tim. 1
- 38 "_____ shalt be a good minister of Jesus Christ"
- 39 "Against an elder receive not _____ accusation"
- 41 "let them learn _____ to show piety at home"
- 44 "even as a _____ gathereth her chickens under her wings" Matt. 23
- 45 Hebrew word translated "Hell" in Hab. 2:5
- 47 father of Elmodam (Luke 3:28)
- 48 "_____ the work of an evangelist" II Tim. 4
- 49 "be thou an _____ of the believers, in word, in conversation"
- 51 "every creature of God is good, and nothing to be _____"
- 52 shaped like the letter T

Clues Down

- 1 "if she hath _____ strangers"
- 2 "he by the grace of God should _____ death for every man" Heb. 2
- 3 "let us make a joyful _____ to the rock of our salvation" Ps. 95
- 4 "for that he counted _____ faithful, putting me into the ministry" I Tim. 1
- 5 "My covenant will I not break, nor _____ the thing" Ps. 89
- 6 small town which defeated Israel (Josh. 7)
- 7 "intreat him as a father; and the younger men as _____"
- 8 "_____ ye one another's burdens" Gal. 6
- 9 yes
- 11 "neither his _____ heavy, that it cannot hear" Isa. 59
- 12 initials of evangelist and the officer of Queen Candace whom he led to Christ (Acts 8:38, 39)
- 14 initials of two names for the same mountain where God gave Moses the law (I Kings 8:9; Exod. 19:18)
- 17 "Let the elders that rule well be counted worthy of _____ honour"
- 18 belonging to Jacob's firstborn son (Gen. 29:32)
- 21 "Say ye unto your brethren, Ammi; and to your sisters, _____" Hos. 2
- 23 "come ye, _____, and eat" Isa. 55
- 24 contraction for it is
- 27 hot beverage made from steeping leaves in water
- 29 initials of two prophets who faithfully prophesied to kings (Jer. 26:20; II Chron. 20:37)
- 31 "intreat him as a _____"
- 35 "For _____ is one God, and one mediator" I Tim. 2
- 36 a long, indefinite period of time
- 40 "For ye have _____ of patience" Heb. 10
- 41 "the wall fell down _____" Josh. 6:20
- 42 What the soldiers cut (Acts 27:32)
- 43 "I charge _____ before God, and the Lord Jesus Christ"
- 45 signal of distress
- 46 "Thou shalt not muzzle the _____"
- 48 initials of name of king and man whom he had murdered to secure his wife (II Sam. 11:14, 15)
- 50 "he counted _____ faithful, putting me into the ministry" I Tim. 1

Free! for correct, prompt answers to
Puzzle Number 48



Preachers, just like bootleggers and harlots, must be born again in order to have a home in Heaven. The author of this booklet, to use his own words, records "how I preached nine years before I was saved; how, after the experiences as a Worldling, a Mystic, a Neorthodoxer, and a Modernist, I became a Fundamentalist, turning away from all man-made schemes and coming as a helpless and ruined sinner to the Cross of the Saviour of the world."

This is a thrilling story—the kind that you will not be able to set down once you have started. But the time spent reading these pages will be abundantly rewarded and cause you to thrillingly thank God for His amazing grace. Probably you will think of a dozen people with whom you will want to share the booklet as you read.

THE RULES

1. Fill in blanks according to clues given. Answers must be complete and correct.

2. PRINT name and address in blank below puzzle. This coupon serves as your address label for envelope containing your prize. If you print your answers on a separate sheet in order to not cut your SWORD, put them in same form as the puzzle rather than in columns. Entries will not be returned.

3. If paper arrives after deadline, place date of arrival on puzzle entry. Answer to Puzzle Number 48 will appear in December 16 issue.

4. Each person having a correct entry will receive a coupon along with the weekly prize. Save these coupons! At the end of the year (1960) those who send us 48 coupons will receive the popular book, *Home: Courtship, Marriage and Children*; for 40 coupons, *The Soul-Winner's Fire*; for 25 coupons, *Apples of Gold*, 153 heart-warming Christian poems.

Remember, your coupons are the only record of your correct entries. It will be your responsibility to keep the coupons. Duplicate coupons will not count as two separate coupons. ALWAYS INCLUDE YOUR COMPLETE ADDRESS ON PUZZLE, NOTE, OR OTHER CORRESPONDENCE.

Prayer

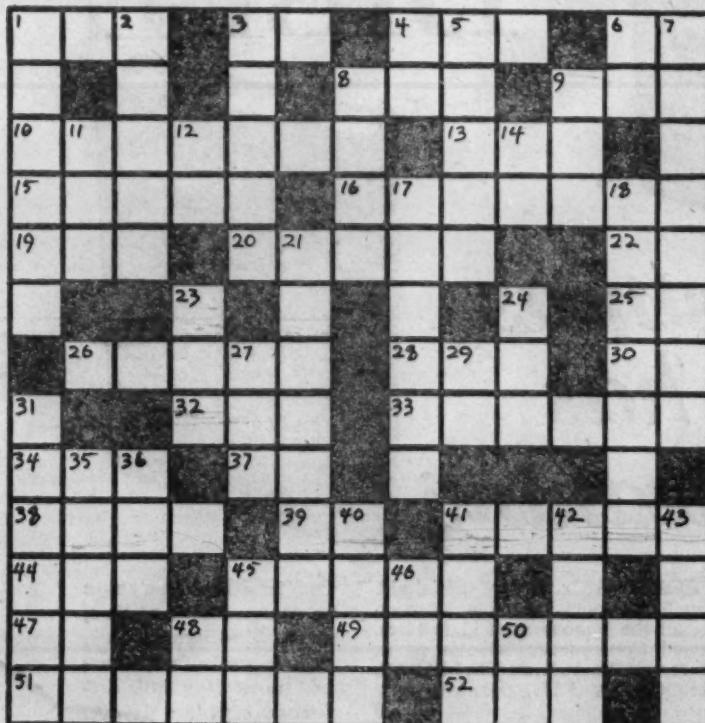
"I have been driven to my knees many times by the overwhelming conviction that I had nowhere else to go."—Abraham Lincoln

Answer to Puzzle No. 45

FOR THE HOPE
KL ASH ME MAN
NEITHER APE D
ESR AYE RAGS
WHICH IS LAID
R S OC NO
F ACTS RAHAM
UP FOR YOU I
L ETNA OUR IN
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SAINTS SD ERS

Deadline: December 5, 1960

Puzzle No. 48



Mail to: Puzzle Editor, SWORD OF THE LORD, Wheaton, Illinois
PRINT CLEARLY

Name _____
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City _____ Zone _____ State _____

(Cut along dotted lines)

The Deception of Sinless Perfection

(Continued from page 1)

his faith failed more than once. He even doubted God's promise to give to Sarah and him a son, and he married the Egyptian girl, Hagar, in his unbelief.

Moses so sinned in the very midst of his life's work that God would not let him go into the land of Canaan.

David committed adultery and murder, and more than once he was chastised for his sins, though he was "a man after God's own heart."

John the Baptist, whom Jesus said there was never a greater born of woman, fell into doubt and despondency. He even sent messengers to inquire if Jesus was really the Son of God as John himself had already announced to the world that He was.

Peter cursed and lied and denied Jesus.

Paul, the great apostle, went up to Jerusalem after the Holy Spirit had plainly forbidden him to go. And before that he and Barnabas had quarreled so violently that they had broken up their partnership and each went his separate way.

Several men are mentioned in the Bible as "perfect"; for example, Noah (Genesis 6:9); Job (Job 1:1); and King Asa (I Kings 15:14; II Chron. 15:17). But the word "perfect" as used there does not mean sinless, and we are told how Noah got drunk. Job later confessed his sins and repented in dust and ashes, while King Asa who is pronounced "perfect all his days," yet eventually died when he was diseased in his feet because he trusted in physicians and not in the Lord! These men were surrendered men, really out and out for God, and in that sense "perfect," but certainly not sinless.

If the great men of the Bible had their sin problems, then Christians today will find themselves facing the same fact of sin in their hearts and in their daily lives. There were no sinless men in Bible times.

Some Scriptures Explained

The Bible does not anywhere teach that Christians are sinless. There are several Scriptures

which are sometimes quoted as teaching that one who is a child of God does not sin. Among them are the following:

"Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."—I John 3:6-9.

"We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not."—I John 5:18.

Here in the King James Version of our Bible it is said that "whosoever abideth in him sinneth not," "He that committeth sin is of the devil," that "whosoever is born of God doth not commit sin" and that "we know that whosoever is born of God sinneth not." However in the same book of the Bible, in I John 1:8, we are plainly told, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." There is a seeming contradiction but the believing Bible student knows that seeming contradictions in God's Word disappear after prayerful and careful study. And that is true in this case. Two facts will help us to understand these Scriptures rightly so that they do not contradict other portions of the Bible.

First, I John 3:9 says, "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." There is a part of the divine nature in every born-again person, every child of God. Every Christian has a new heart and the part of a Christian that is born again does not sin. That is what God was telling us through the pen of the inspired Apostle Paul in Romans 7:15-25: "For that which I do I allow not: for what I would, that do I

not; but what I hate, that do I. If then I do which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not; but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin."

Paul said in verse 17, "Now then it is no more I that do it, but sin that dwelleth in me." And again in verse 25 he said, "So then with the mind I myself serve the law of God; but with the flesh the law of sin." Every Christian is two persons; one, the carnal nature that he had before his conversion and still has, and one, the new nature born of God. The part of a man that is born of God does not sin. The seed of God "remaineth in him: and he cannot sin." When the mind and soul of a man is born of God that much is redeemed but not until the resurrection of our body will our body and carnal nature be redeemed completely from sin.

God's Word plainly says in I John 1:8, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." All of us have sinned and do sin. But it is also true that the child of God has a new nature, a part of him that does not want to sin, a part of him that does not sin. Literally translated I John 3:8 would be, "He that continues in a course of sin is of the devil." In other words, a child of God is born again and has a nature that does not love sin. If the continual, unchanging course of a man's life is sinful, with no rebuke from within, then that is of the Devil. But God's seed remains in every born-again person so that part of him cannot go on in sin.

In this connection we must all remember that none of us know enough to judge men's hearts by their actions. We are plainly commanded, "Judge not, that ye be not judged." We can judge false teachers by their fruit, that is, by their teaching (Matt. 7:15-20), but we cannot judge men's hearts as to whether or not they are saved (Matt. 7:1). I can judge a man's doctrine but not his heart. Only God sees that.

These passages in I John show that there is a part of a Christian that does not sin, but they do not contradict plain passages in the same book and many other passages in the Bible which show that every Christian does sin. Though the seed of God remain in a Christian and he is a partaker of the divine nature, yet every Christian has the sin problem to face.

Bible Proof That All Sin

There are many clear statements in the Bible that all the human race are sinners. Notice that I said ARE. There are other passages which say that all HAVE sinned, but those I have in mind clearly and explicitly teach that all people DO sin.

After Solomon had built the temple at Jerusalem, he prayed a prayer of dedication which was divinely recorded and evidently divinely inspired. In that great dedication prayer Solomon said to God, "For there is no man that sinneth not" (I Kings 8:46; II Chron. 6:36). Solomon prayed, speaking about God's people who should come to the temple to pray, and said, "There is no man that sinneth not."

In Romans 3:9-12 it is stated in most emphatic language that every person in the world, both Jew and Gentile, is under sin and that there is none that doeth good.

"What then? are we better than they? No, in no wise: for

we have before proved both Jews and Gentiles, that they are all under sin; As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one."

Notice that that passage makes no distinction in the world between saints and sinners as far as the fact of sin is concerned. The Apostle Paul said, "We have before proved both Jews and Gentiles, that they are ALL under sin" (vs. 9). Then he quotes from the Old Testament saying, "As it is written, There is NONE righteous, NO, NOT ONE." Many people claim to be living above sin and to be righteous, in fact, but the inspired apostle answers back that there is none righteous, no, not even one person in the world, Jew or Gentile! That was true in Old Testament times, and then Paul quotes the Old Testament and puts it in the New Testament. It was still true that there was not a single person in the world who was good in the sense of being without sin and wickedness.

Then he says, "They are ALL gone out of the way," and says again, "There is NONE that doeth good, NO, NOT ONE" (vs. 12). Compare verses 10 and 12. There is none in a state of righteousness, that is, righteous in the heart. And then there is none that does righteous, that is, righteous in deeds. On both counts, the Holy Spirit charges that all men everywhere are wrong, both in heart and life; both in thought and deed. In God's sight, who sees the heart and deeds, there is not a single sinless man or woman or child in the world, NO, NOT ONE!

The above verses are certainly emphatic in covering the whole human race. Notice the words "all" and "none." There is no way to escape the charge that every person living is a sinner whether a saved sinner or a lost sinner, forgiven or unforgiven. All are alike at least in the fact of sin. We must notice, too, that the Scriptures do not simply say that all have sinned. No, they say that all ARE sinners; that there IS none righteous; that they ARE all gone out of the way; that there IS none that doeth good. God is speaking in the eternal present and says that all are sinners.

Holiness and Sanctification

The Bible has much to say about holiness and sanctification, and some people believe that holiness means sinless perfection. But in Bible terminology it does not. But the words "holy" and "sanctified" mean set apart to God or dedicated and do not imply sinless perfection. The word holy is used many times in the Bible and about many things where the idea of sinlessness cannot be inferred. The men who wrote the Bible are called "holy men" (II Pet. 1:21), yet the Bible tells of many sins by these same men, Moses, David, John and others. They were men set apart for this work by the Lord and dedicated to it, but they were not sinless men. The Bible tells us that "holy women" adorned themselves, obeying their husbands (I Pet. 3:5) and gives Sarah as an example, though the Bible reveals some of Sarah's sins. Israel is called "an holy nation" (Exod. 19:6) though it could not be that the whole nation was without sin. Even inanimate objects and places are called holy. Jerusalem is the "Holy City." Mount Zion is called a "holy mountain." Sacrifices dedicated to God are called "holy unto the Lord." Holiness, then, does not mean sinlessness, but merely dedicated or set apart for the Lord's work. All of us ought to be sanctified or dedicated to God and surrendered to Him, but we ought not to claim sinless perfection, which we certainly do not have.

Baptism or Filling of the Holy Spirit Did Not Bring Sinless Perfection

Some earnest Christians believe that when one is baptized or filled with the Holy Spirit, the sinful nature is eradicated. They sometimes speak of a "second definite work of grace" and "the second blessing," meaning that as their sins were forgiven at conversion

so now the nature is completely changed and that there is no indwelling sin—that the last vestige of inbred depravity is removed. Now I know that God has more than one blessing for us, and New Testament Christians often had a definite experience or Holy Spirit blessing and power besides conversion, but certainly they did not have the old Adamic nature eradicated and they did not become sinless and perfect when they were filled with the Holy Spirit.

Paul and Barnabas were both filled with the Holy Spirit. Of that we may be sure. Acts 9:17 tells how Paul was filled with the Spirit three days after his conversion, and Acts 13:1-4 tells how they fasted and prayed until the Holy Spirit clearly led them and sent them forth on their missionary journey. Yet after that Paul and Barnabas had sharp "contention" and disagreement and broke up their evangelistic party because of their "contention." Their sinful nature was not eradicated when they were filled with the Holy Spirit.

Paul, after he was an apostle and called and inspired to write the books of the New Testament, openly confessed that he was still a sinner. He said in Romans 7, "When I would do good, evil is present with me" (vs. 21), and again, "So then with the mind I myself serve the law of God; with the flesh the law of sin" (vs. 25).

Notice that Paul used the present tense. He was not speaking about past experience but about present experience and it is not dealing fair with the Word of God to say that Paul merely referred to sometime in the past when he himself spoke in the present tense. The Bible is inspired word for word and we may safely take it at face value. Paul said what he meant and meant what he said. Better yet, he said what the Holy Spirit meant when he wrote the seventh chapter of Romans.

The sin question was ever present with Paul, and again and again he confessed it. In the first chapter of I Timothy, verse 13, Paul speaks with regret of how he "was before a blasphemer, and a persecutor, and injurious," but says that God had given him mercy. Then in verse 15 he says, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; OF WHOM I AM CHIEF." Paul deliberately said that he, the apostle with past sins already forgiven, was yet a sinner, and not only a sinner, but the chief of sinners! Paul said, "I AM CHIEF OF SINNERS." He did not say, "I WAS chief of sinners," as he said in verse 13 that he "WAS before a blasphemer, and persecutor, and injurious." All that he was in the past; but now at the present Paul says, "... sinners; of whom I AM chief." Do not trifle, I beg you, with the Word of God. Paul wrote down just what the Holy Spirit gave him to say, and the Holy Spirit told him to use the present tense and to say that he was still the chief of sinners. Paul was not sinless and perfect and never claimed to be.

In fact, Paul referred to this matter repeatedly by divine inspiration, and his testimony was always the same.

In the third chapter of Philipians, Paul said that he had suffered the loss of all things for Christ's sake, and verses 10 to 14 say:

(Continued on page 12)

Tom Taylor's penetrating guidance makes Old Testament study at Faith Seminary an unique involvement with biblical past. Prophetic Books, Pentateuch, Midler Homiletics, Advanced Hebrew, become vibrant episodes in Seminary life as Prof. Taylor lends scholarly wit to his classroom. A graduate of Bryan University, he says "Not only does the Old Testament seethe with background material for the New, it is rich with prophetic considerations of Christ and His Kingdom." At Faith, understanding Old Testament is gained through thorough study of the original language and detailed analysis in accord with sound principles of biblical exegesis and interpretation. Prof. Taylor is one of a group of Bible-believing Faith scholars training 20th Century Reformers in an atmosphere of pre-millennial expectation and historic Christian urgency.

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The Deception of Sinless Perfection

(Continued from page 11)

"That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Paul says that he is not already perfect (vs. 12). In verse 13 he says, "Brethren, I count not myself to have apprehended." Instead of claiming sinless perfection, Paul simply said, "I press TOWARD the mark" (vs. 14). Paul constantly aimed at sinless perfection but had never apprehended it. He tried to live as if already he was resurrected from the dead, but he never attained it! He earnestly tried to know Christ perfectly, to have all the power of His resurrection, to have fellowship in all His sufferings, to let self die, even as Jesus died on the cross, but Paul knew that he never had attained that which he sought. Perhaps no man ever sought sinless perfection like Paul did, but the best that even Paul could do was to press forward toward the mark that he had never yet attained.

Brethren, so let us do, but do not let us count ourselves better than Paul or others.

John the beloved disciple was filled with the Holy Ghost at Pentecost and then again in Acts 4:31. Yet those experiences did not result in sinless perfection for him and he was inspired of God to write, when an old, old man, the last apostle left alive, "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (I John 1:8). The "we" there included the beloved John himself, and notice that he used the present tense. He could not say that he had no sin unless he deceived himself, and neither may we.

Self Deception

There is great danger of self deception on the matter of sin. That is the reason that the beloved John was inspired to warn us, "If we say that we have no sin, we deceive ourselves." This is a constant temptation of our hearts, that is, to deceive ourselves about our sins. Lost men often claim that they are very moral and fine. The Pharisee who stood in the temple and prayed, thanked God that he was not as other men were, even as that publican, and he boasted to the God who made him of how he paid tithes and fasted and prayed and paid his debts! That same wickedness of the human heart that excused itself, that hides and covers over sin, that exalts self, is carried over with the rest of the carnal nature in the child of God. We are told, "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. 17:9). That speaks not alone of the heart of the unregenerate, but of the heart also of the child of God who yet abides in the flesh and must yet deal with the carnal nature.

Sinless perfection! What a wicked and blasphemous claim it is for any man or woman to say that they have no sin. That claim itself is but a proof of the sin that ever abides in the wicked nature of this flesh, and which will never be removed in a living child of God until we are caught up to be with Christ and our bodies will be redeemed. The very fact that men should seek such glory for themselves as to be counted sinless or perfect is an indication that they are yet mortal, yet weak, and deceived by Satan, yet subject to sin.

We may be sure of this: When the last of sin is gone, then the marks and fruits of sin will be gone, too. Why should men claim to be sinless and yet need to wear eyeglasses, or yet have headaches, or indigestion, or walk with a cane? Why should men who never sin expect to die, since death

comes only as the wages of sin? As long as men are frail and failing in body, and imperfect in mind, that long we may be sure they are not yet made perfect and sinless.

The claim of sinless perfection is a wicked claim which actually leads into many sins. I recall that I preached on the subject of sin in a revival in Greenville, Texas, in 1934. The next morning a man who did not attend the service but who saw my sermon subject announced in the paper, rebuked me on the street for preaching that a child of God sins. He said, "Why, Brother Rice, do you sin?" I answered with regret that I did. Then he said scornfully, "Aren't you ashamed of yourself, you a preacher, and yet you say you sin?"

"Yes," I said, "I am ashamed of myself. I ought not to sin, but I do. Every day I confess my sins to God and ask Him to forgive me and He cleanses me anew. Now aren't you ashamed of yourself?"

He looked up in some surprise and said, "I? What have I to be ashamed of? What have I done?"

I answered, "You have acted the hypocrite. You have set yourself up as a judge of other Christians. You claim to be sinless and perfect and better than I am, and yet when I come to your town to have a great revival where thousands come to hear the Gospel and many are being saved, you do not even care enough to come. Instead, you stay away

from the revival and talk about the preacher and do what you can to hinder people from coming. When I was winning souls last night, you stayed at home with no concern as to whether they went to Hell or not. You ought to be ashamed of yourself. You ought to get down and confess before God, 'Lord, I am a hypocrite, passing judgment on others and deceiving myself about my own goodness. While others win souls, I go about boasting of my goodness and criticizing those who are winning more souls than I do.' You have deceived yourself."

This wicked claim of sinless perfection keeps people from learning the Bible. Such people cannot be taught. They already know more, they think, than anybody who does not claim to be sinless and perfect. They do not have as much conscience as the Pharisees who brought to Jesus the woman taken in adultery, for when Jesus said, "He that is without sin among you, let him first cast a stone at her." The Pharisees slunk away. Instead, one who has deceived himself in saying that he has no sin, feels perfectly safe in casting stones at others. This sin of claiming to be perfect and sinless leads to arrogance, pride, a critical spirit and self praise, and a closed mind about scriptural truth. It is a sad, but often observed fact, that the one who for a time claims to be sinless and perfect often later falls into grossest of sins and immorality—not intentionally, of course, but Satan, by deceiving one about his sins, throws the Christian off guard and gets in his deadly work. No Chris-

Editor's Notes

(Continued from page 2)

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